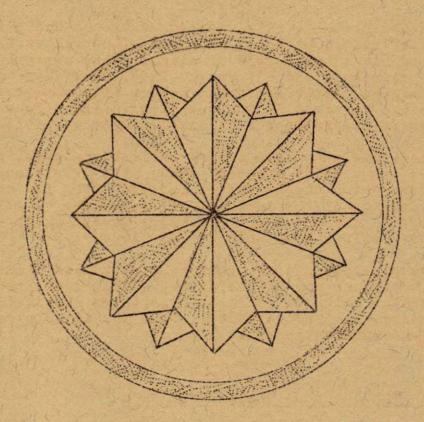
SEANCE MEMORANDA from the

Inner Circle

BSRA NO. 10-D, Part III of the 1950 49 Series of Seances, Previously Unpublished, May 15 thru July 10, 1949.



through Mark Probert, medium

A Publication of::

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SEANCE MEMORANDA OF THE

INNER CIRCLE

BSRA NO. 10 - D: UNPUBLISHED SERIES, 1949, Part III

INTRODUCTION TO PUBLISHED SEANCES of 1950, By Meade Layne, Director

"These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a non-professional trance medium who has received no compensation for some four years of service, apart from donations ataa small number of public seances.

"To conserve space and reduce publishing costs, the names of the the sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego."

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CONTROLS IN THE ORDER OF THEIR APPEARANCE

Yada di Shi'ite, Professor Luntz, Temple Dancer, Lao Tse

SEANCE DATES

May 15, 1949 through July 10, 1949

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SUBJECT REFERENCE INDEX

Page No.
Absolute, 12, 18
Androgynous, 41
Angels, 26
Astral marriage, 41
Astral plane, 23
Atlantis, 6
Atom, 38
Atomic action, 17, 28
Aum, 28
Abdul Baha, 39

Bible, 7, 12, 33
Boredom, 21
Brotherhood, 30, 32, 35
Brotherly love, 13

Capital punishment, 13 Catalyst, 14 Catastrophe, 21, 29 Change, desire for, 30, 36 Cerminara, Gina, 35, 40 Child karma, 3 China, 36 Chine, (Teacher) 28 Chants, 6, 16, 26 Christian Science, 17 Christ Jesus, 8, 24, 32, 35 Christ mind, 8 Christ consciousness, 24, 35 Christos, 24, 35 Civilization, 21, 24 Cold war, 2 Consciousness, 3,7,12,18,24,29,34, 38, 39 Cremation, 40 Crutches, 43

Death, 2, 13, 19
Deep understanding, 31
Desire, 18, 30, 31, 35
Devil, 34

Easter Island, 7
Egypt, 7, 42
Electricity, 14
Elementals, 22, 23, 26
Elements, 6
Evil forces, 43
Ether, 11, 22
Earthquakes, 29
Energy, 38
Evolution, 32, 34

Page No. Fear, 23, 24, 30 Feeling, 18 Fermentation, 14 Fiscus, Kathy, 2

Germs, 14
God-Self, 12
God, 7,12,13,38,34,42
Goldfish-bowl existence, 33
Good and Evil, 11, 43
Gravitation, 20
Greek, 24, 27, 44
Group soul, 35
Guardian soul, 3
Guilt complex, 11, 40

Hall, Manly, 8
Healing, 29
Hebrew, 27, 28
High Self, 8,12,16,18,39, 43
Himalayas, 21
Home group, 1
Hypnosis, 4,5,26,29,37, 40
Harmony, 17

Indian rain-maker, 29 Initiation, 35 Invisible Helper, 13

Jesus wept, 32 Justice, 12 Justified murder, 13

Kabala, 26 Karma, 3, 19, 20 Krishna, 24 Koch catalyst, 5, 14

Levitation, 20 Life, 11, 13, 15, 18 Life Force, 14 Lord's Prayer, 28 Love, 1, 27, 30, 31, 32, 41, 44 Lower etheric, 22, 37

Magic, 3lack, 23, 26, 27, 42 Magnetism, 11 Mantrams, 26, 27, 28, 39 Maoris, 7 Master, 26, 31, 32, 36 Matter, 17, 38 Medical men, 15, 16

(over)

Meditation, 3, 34
Mediums, 3, 11
Mental attitude, 12
Mental gymnastics, 19
Metaphysical works, 43
Mind, 5,11,12,13,14,16,17,23,29
38, 40

Mind training, 4
Molecule, 38
Monotony, 31
Mosaic Law, 12
Moses, 7th book of, 28
Mu, 7

Nature, 13, 29, 30, 36 Nirvana, 34 No accidents, 3 No privacy, 33 No war!, 1

Occult laws, 28 Older than God, 7 Oxygen, 16

Peace, 1, 30 Physical-chemical, 19, 23, 34, 35, Polar-flip, 29 Prayer, 43 Pain, 16, 22 Probert's emotions, 4, 7, 16, 24 Projection, 11 Proton, 38 Psychic attack, 23, 42 Psychic phenomena, 34 Psychic power, 15 Psychic response, 15 Psycho-chemical, 22 Psychological block, 5, 13, 17, 37 Poisoned blood, 5 Pulsation, 14

Quantum theory, 38

Radiant energy, 10
Radionics, 14, 15
Religious prejudice, 4
Ritual, 26
Russia, 2

Satisfied desire, 12
Science, 34
Sealing the aura, 27, 42
Scientists, 10, 42
Self-awareness, 17
Sin, 12, 13
Service, 27, 42
Slaves, 7
Space and Time, 1, 24, 29, 34, 40
Spirit being, 23
Subconscious, 10, 11, 25, 31
Subjective world, 10
Suicide, 12, 40
Spontaneous fire, 22

Telepathy, 11, 24, 26, 39
Temple dancer, 16
Time, 24, 25
Thinking, 9
Tooth decay, 5
Toys, 18, 19
Toxins, 14
Theosophy, 35

Understanding, 1, 31 Up and down, 20

War, 21, 22, 30, 32 World peace, 30, 32 Worry, 5 Wisdom, 21

Yu, 21

Zombies, 10

TRANCE LECTURE OF MAY 15, 1949

PRESENT: Mrs. Farle, Mrs. Miller, Mrs. Dale, Helen Rister, Elva Clemow, Irene Probert, Col. Rahiser, Mr. and Mrs. E. Rimmer, Meade Layne, Harriet Foster and other guests. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE (speaking first in his own tongue - YU - apparently greeting Helen Rister, calling her by a former name - Lasaka; then speaking in English):

"Good afternoon, my friends. I bring the blessings of the spirit world to you, and the love of your fellowman. There is so very much to say and so little time to say it in. All of us should form little groups in our individual homes, at least one or two nights in a month -- which is not very much -- so that you will get better acquainted with your neighbor and your fellowman. This is a great and vast world, and too often man does not truly understand his fellowman. All strangers to one another upon the earth. Down through the ages I have roamed through many cities, many towns and hamlets and watched people pass one another upon the streets and byways. Never a word to one another unless they want something. No greetings, all like strangers. Strange, very strange! The larger the city, the more packed together the people, the more strangers they are to one another. Believe me, my friends, you only have one another. In all the vast reaches of space and time, the only thing you are sure of is one another -- and you can be more sure if you will breed a little love for one another. No one, no one can take anything away from you. There is nothing to be lost. Should a man rob you of all your earthly possessions, what have you lost? Eventually, sooner or later, you must give them up anyway.

"All of you are borrowers. From the time you come into the physical world, you borrow the material that goes to make your physical body. Now, strangely enough, I did not come to preach. It is only that I see the necessity for all of us to attain understanding of each other. For only through understanding can there be peace on earth. Your scientific men today are no different from those back in the beginning of time. They are forced to use their valuable inventions that should be of such great aid to peace and comfort and making this world into a paradise -- they are forced to use these inventions first for destructive purposes. But now, I say, things are changing. In spite of all the talk you hear of wars, there shall not be one, no general war. Man's next step now will be towards the spirit; that is his next step in evolution."

"You think, then, that we shall escape another world war?" inquired Meade.

"Yes, I do. And all of us in the 'Inner Circle' feel that at least there is going to be a long peace upon earth -- except, of course, for a few flare-ups here and there -- which is to be expected. Have any of you a question to ask?"

"Is there any influence from the spirit world being put on our country, or other countries, to bring peace and prevent war?" asked Mrs. Rimmer.

"Yes, there is. There is great influence being used. There are many spirit beings working through those who desire peace, causing them to be lenient in their attitude towards those who desire war, thereby taking the sting out of situations. If two men argue and one shows a willingness to go halfway or more than halfway with the one who would rather fight, you will find that as a rule that disconcerts the quarrelsome one -- much more so than if he were to flare up and strike back. There

is an old saying: It takes two to make a fight. Some, of course, fight with themselves long after the quarrel is over."

"What about the atomic bomb -- will that be used only for good?" asked Mrs. Earle.

"Yes. The scientific men in the large countries -- England, Russia, the U.S.A.
-- are quite aware of the uselescness of employing such a weapon. They know that it
will not only destroy the country they set them down upon, but it will poison the
atmosphere of all countries. Sooner or later it will so affect the atmosphere that
it will make life on earth impossible. Do you think it would make good sense to use
it?"

"It wouldn't make good sense -- but when did man govern his conduct by good sense?" questioned Meade.

"True -- but nevertheless, I continue to say there will be no war, for there would be no gain by a war. Your unhappy and discontented country called Russia will not start an open war."

"What about the so-called 'cold war'?" asked Helen.

"That of course will keep on. That is what the Russians call 'the Magnificent Plan', because it will be bloodless, and the countries that they take -- if they do -- will be taken all in one lump."

"I'd like to ask about the case mentioned in the papers about the little boy pronounced dead for about ten minutes and then returned to life -- what does that mean?" inquired Helen.

"Often it is thought that when the vital organs cease to function for a time that the person is in the state called death. However, not even the active energies that go to make up the physical body are dead yet, and in order for real death to take place, the operator, the mind that governed the body, must have withdrawn and then the energies that make up the body start grouping."

"Was the boy conscious on other planes during the moment of seeming death?"

"Not always. The energies that occupied the body could well be asleep, una-

"Last week you brought through little Kathy Fiscus; why was the whole world so interested in this particular case of a child falling into a pipe?" asked Elva Clemow.

"Strangely enough, the reason the world was so attracted was because those back of the whole thing were desirous of making money out of it. Strange! Publicity -- see what it can do. And naturally the whole of humanity has a keen emotion of sympathy for something that happens to a child, and it was easy to whip up emotion."

"What did she die of -- suffocation, strangulation, what?"

"Suffocation, pressure on the chest, inability to get complete breath -- and the atmospheric condition down in the small pipe was bad. But she did not suffer long; and the lovely soul that is there to look after small children soon removed her, removed her consciousness from the pipe. It is too bad that we, as physical human beings, are not taught that things are not as they seem on the surface."

What would you say about Kathy's death -- was it karmic, an accident, what?" inquired Elva.

"From my observations of life, lady, there are no accidents. All life works out in harmonious activity."

"Then it would be the child's consciousness that took her out?"

"Yes. You believe that because something happens to a child it is particularly terrible; is it any worse than if it happened to an adult? As we have often said, a child is young only in body, not in spirit. The spirit is eternal."

"And the child's growth on the other planes will depend on her state of consciousness?"

"Yes. Of course she has a better opportunity to learn because she goes over without a confusion of mind, in spite of the accident, as you call it. In an adult the mind has had an opportunity to acquire many impressions, most of which are wrong impressions, so that most of them go over in a state of confusion and unhappiness."

"Yes, according to the things little Kathy said, she was confused and still wanted her mother," said Elva.

"Those, of course, were her feelings on coming into the boy's body. Shortly after, she did not have them. Of course that would not be so if she did not have these lovely teachers."

"Has she been back to her own home since coming over to your side?"

"Yes, she has been taken by her teachers to her home, but her parents did not know it."

"Were her parents connected with the scheme to raise money?"

"Ch, no -- of course not. They had nothing to do with that."

"Are they receptive to spiritistic ideas?" asked Meade.

"No, they are not. My friends, if you want proof of spirit life, do not expect to go to a sensitive or medium and get it. That is not the true way. Develop it through meditation. That is the one true way. Mediums do make contacts with your friends and relatives; but if you are looking for what you Americans call sure-fire proof, then you go into meditation. And I personally tell you that you will have results. You say, 'Well, I don't know how to do this.' You know how to sleep? 'Sure' you say, 'but that is natural.' And I say it is natural to do meditation too. But you have not been taught so. You think it is something strange and mysterious, on the mystic side of life. It is not. It is a natural thing -- and if a thing is not natural it does not exist."

"There is a saying, 'The mind is a monkey in a tree.' That is a saying from your own country. Think how much harder it must be for an Occidental to go into meditation," remarked Meade.

"Yes, I know -- but if you apply yourself, it is not difficult. Practice will bring to you that which you wish. You have proof of that in all walks of life and all your daily living. A child does not know mathematics; he has to learn mathematics. Nevertheless, he has the dormant ability, the seed. Otherwise he could not learn mathematics. You have to be trained, and you can by applying yourself, by caging this monkey, bringing him down to a small space."

"And do we each have our own guide after the state of meditation has been reached?" asked Helen.

"Yes. My friends, I shall attempt to write some suggestions in a little piece through the boy; then you can get them from the boy if you wish to use this particular form of meditation. Now, there are others who wish to speak, so I will go now." Control withdraws.

CONTROL: Professor Luntz. "Good afternoon. Yes, this is Professor Luntz. You hung out the red flag for me, did you? It seems that you have something special to take up this afternoon. I already know a little something about it. However, before I go into that, I would like to speak to this lady over here, who has a serious problem on her mind." (The Professor spoke to Mrs. Dale about her distress over the disappearance of her daughter with a religious group. He regretted it, but told her that her daughter was not kidnapped by them, but went of her own free will. As she is of age, he advised the mother not to coerce her into returning. Mrs. Dale insisted that her daughter is not emotionally mature, and said she feels it was a mistake to let her child read fairy stories when she was small. Prof. Luntz replied: "I don't know that that is so; but she gets what she wants from these people." The mother insisted that if she ever gets her daughter back again she will never let her out of her sight, even if she has to resort to hypnosis to do it. Prof. Luntz said he would like to speak to her privately later on about this, but added: "I can only say that when a human being reaches the age where they are supposed to be able to think, whether they do think or not, is not always the parents' fault or their responsibility. No bird keeps a full-grown birdling in the nest. Much more would the mother bird prefer that the young one fall out of the nest and break its neck than keep it there after its natural time to leave. You have been a mother too good; you have been very good to your daughter. But you have bred within her a psychological condition.")

"These people have hypnotized her to make her do their will," said Mrs. Dale.

"It is not likely that she was hypnotized. That, of course, is only a word, but it goes deeper than mere suggestion; and though one may look as though he or she were under the influence of hypnosis, it is because that person wishes it. Your daughter went of her own volition because she believes and agrees with what these people are telling her. I know that in the eyes of many, including this boy I speak through, this sect, this particular group of religious people are not very good -- that is in the minds of these people and the boy. Often he has stormed about them although we have taught him better than to display his emotions in that manner.

Now, I do not say these things merely to try to calm you down -- I wish only to tell you facts. However, I shall talk to you later today on this subject. Now I should like to talk on the subject of this case of deafness you were discussing earlier."

"You are familiar with the facts? X-rays show no defects, yet there is deafness without any seeming cause," said Meade.

"That is what I discovered myself. I examined the man's ears myself and, from my observation, it is a psychological condition, a psychological block; but there is no use in saying that unless you can go further. A psychological block is nevertheless an obstacle. The mind creates a condition in the brain, and the brain creates a condition in the physical body, changing the chemicals -- and while it may not lock like a physical illness, it is. From what I see, I feel that the man has poison in his bloodstream, due to these chemical changes, not from anything he has eaten or drunk. I would not say that a drug treatment will correct the condition. Unless his condition is tested, you will not know what drug to use."

"Perhaps the Koch catalyst could be used?"

"Yes, there is a possibility. From what I have come to understand about that injection, I would say yes. It is able to change any chemical condition, or I should say, to right it when it has gone wrong. Yes, I would certainly recommend it. I would not, of course, go so far as to guarantee a cure -- but I know of no drug that will take out the toxins and change the chemical condition."

"It will not of course remove the psychological block," said Meade.

"In order to do that you will have to go back into his childhood. Perhaps it could be done through hypnotism, if you could use that, but it may not be possible in his case."

"We were wondering about that. How are you going to hypnotise a person who cannot hear?"

"Yes, but you can actually hypnotize a person with light."

"Is he totally deaf because he believes he is?" inquired Helen.

"Very probably; it is the same as psychological blindness."

"Would electric shock treatment help?" asked Mrs. Miller.

"There is a very good chance that it would."

"What about spiritual healing?" inquired Mr. Rimmer.

"That is very fine, sir, because often when everything else fails, spiritual treatment changes things, heals them."

(Mr. Rimmer here asked some questions about his own blindness in one eye. Prof. Luntz examined the eyes of the questioner -- excusing himself for a minute or two in order to do so -- then came back and reported that it seemed a condition brought on

by severe strain and that the nerve was not too far gone to be helped. Mr. A, a guest, asked about the burning sensation in his own eyes, and Prof. Luntz felt that the trouble here was the double strain of close work and a mind that was combatting some serious problem of business at the same time. He advised Mr. A. to relax by lying down at least 15 minutes a day with cotton pads wet with witch-hazel over his eyes. Prof. Luntz said he knew many people think that because witch-hazel looks like water it has no power; but, he said, "gin also looks like water." In our tense period of 'civilization', it is very necessary to relax. The more civilized a nation becomes, the greater the tension. Tooth decay is another of the unfortunate results of 'civilized' living, while the natives in the jungles have almost perfect teeth -- without any toothpastes. Most tooth decay is caused by worry; that is the curse of civilization. He did not advise that we go back to the life of the jungle, of course, but suggested that it might not be a bad idea to follow the Hottentots in some respects.)

(Mrs. O.H., a guest, asked for advice in connection with a stomach ailment and Prof. Luntz advised that she try a diet of juices for some days. He then asked to be excused.) Control Withdraws.

CONTROL: Temple Dancer (Made usual dance motions, invocations, etc. chiefly with hands - first speaking in foreign tongue, then in English:)

"Hello -- I am here to clear up the aura around the boy, so that when he comes back to you, he will not be worn out."

"Does Mark know that you are doing this?" asked Meade.

"No."

"In what country was the temple where you danced?" asked Irene.

"I come from Atlantis. They tell me there is a big argument as to whether Atlantis was or was not. Well, I come from it when it was; you have it now when it was not."

"Why did you smile so much today when you danced?" asked Irene.

"Because I am happy; when I dance I am always happy. It helps, very much! That was the trouble in Atlantis -- nobody smiled. I notice the same thing today in your temples: nobody smiles. To come into the physical world, everybody should cry; to go out, everybody should smile. Before I went out things and conditions were terrible -- water, winds, earthquakes -- then it was wiped out; I saw it all."

"Why was it wiped out?" questioned Mrs. Rimmer.

"Because too much slaves; too much suffering to the peoples. So the peoples who were in chains, whips on their backs, in hell, have no reason to want to be living -- nothing but suffering from the time they came into the world. So they began calling on the gods of fire, of water and earth, saying 'Come and destroy my world! I cannot stand it.' Only they said it in chants. You know what apports are? You can make them to come by chants. Water, fire, all elements are under man's control -- if he knew."

"If all life is consciousness, then these people were slaves by their own consciousness, weren't they?" questioned Elva.

"Madam, that is something I would like to talk about (speaks aside in foreign tongue, then again in English). They tell me there is no time."

"Are there any remnants to prove the existence of Atlantis?"

"Yes -- of Atlantis and Mu: Korea, the Australian bushmen ---"

"What about Easter Island?" asked Meade.

"Yes, from Mu."

"Is it true that the Maoris of New Zealand were from the land of MU?"

"Yes -- from Mu -- that is true. If your scientists would go there, they would find many keys. There is so much today that you do not seem to want to see. Before, you had big eyes, you saw much; now you have only small eyes, so you see only a little bit, see only the one part. It all takes <u>looking</u>. You will see little or more, as you wish."

"Weren't you telling me the other night about Egypt and the Pyramids, and about the red rocks and quarries there?" asked Irene.

"Yes, under tons and tons of earth are these quarries -- where the Pyramids are -- There are so many interesting and intriguing things that you should never be dull, you should feel time is slipping by too fast. Today I am interested, not in dancing, but in the skies --"

"Isn't the story of Christ's birth and the three Wise Men the symbolic story of the Sun's passage across the heavens, with the three Wise Men the stars?" asked Mrs. Farle.

"I would like to speak of that too, but there is not time today. Before you go into that you must have another way of reading the Bible than the front way. Now I go." Control Withdraws.

CONTROL: LAO-TSE. (Control is introduced by Meade Layne as "The Chinese Sage and Saint of nearly 2,500 years ago.")

"I probably lived a good life -- that is why I look so young, eh?"

"I wish we could really see you," said Meade.

"Mark said when he saw his picture taken with you in control, he looked older than God," remarked Irene.

"Yes -- you would see all those years, I assure you! Seriously, my friends, I feel so friendly to you all, an introduction does not seem necessary. But you have given me a topic, my friends: 'Older than God'. Consider, my friends, when man

seeks to picture his God as another human being, in the shape of a man, it reminds me of the saying of someone: 'If camels had gods, they would have humps on their backs.' We make God in our own image and likeness. It is said that He made you in His own image and likeness; do you think it is a physical likeness? No."

(Irene told of a phone conversation Mark had with someone who insisted that Christ was the only son of God, etc.)

"It is sometimes better -- more often than not -- merely to say 'Yes, yes' and then depart. Such arguments get nowhere."

"But you know Mark -- how excited he gets," said Irene.

"Yes, we talk a lot about not being emotional, and yet we choose one who is intensely emotional to work through. If he were not that way we could not work with him -- strangely enough. So we will just deplore emotionalism in you. To be serious -- all this contention about God and the man Jesus, and so on, gets you nowhere. Just attend to -- as you say -- your own knitting."

"This man was trying to attend to ours!" exclaimed Irene.

"Yes -- and that makes you drop a stitch! Christ, as has often been said, was the mind; Jesus was the man. He was born with what you would call the 'Christ Consciousness'; he was born what you would call a genius -- one who already knew. I am sure there are some among you here this afternoon who have a strong leaning toward one or more subjects in which you have great ability, and that ever since you were small children. So, you were born with the Christ Mind, in those particulars. All man is born of God, not of a man. If that were so, he would be hopelessly lost; all his prayers and supplications would come to naught. But all mankind is struggling toward the Christ Consciousness, or the High Self, to grow in an understanding about life, to attain perfection. But here lies what would seem to be the fly in the ointment: you shall never reach perfection. Were you to do so, there would be absolutely no reason for your existence. In reaching perfection you would become useless, or non-perfect -- a paradox. The glory of life lies not in attaining, but in striving to attain. The man who reaches the top of the mountain after the climbing desires nothing but to sink to the bottom. But perhaps I talk too much; some of you talk."

"Manly P. Hall often speaks of you in his lectures with great admiration," remarked Mrs. Earle.

"I am grateful for the advertisement."

"Manly Hall is highly evolved, is he not -- an old spirit?"

"All man is ageless; all man is spirit. Spirit is consciousness; so this man you call Manly Hall is as old as his experiences, and no older, in one particular body; in another body he will no doubt be older -- but what does that matter?"

"But is it not the Teachers who are speaking through him?"

"Not necessarily so. It often happens that one, through former lives, has acquired certain knowledge that is best suited to him and he is able to be quite

fluent in it. It is not necessarily discarnate beings who are talking through him, because he is a thinking being himself; he was born in Christ. Now, I would like to suggest that we all do some thinking, but I don't know what to suggest we think about -- so I shall do what I have been telling you to do: attend to my own knitting! Good afternoon." Control Withdraws.

TRANCE LECTURE OF MAY 22, 1949

PRESENT: Dr. G. H. Cruikshank, Dr. M. E., Dr. W. Hendricks, Mrs. Hendricks, Mr. and Mrs. Oscar Hanson, Mr. and Mrs. E. Orr, A. Wynnoble, Helen Rister, Irene Probert, Meade Layne, Marriet Foster, and other guests. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE, speaking first in his own tongue, Yu; motions to Irene Probert to move a little away from "The Boy", Mark Probert.

"Please do not feel offended; your energy is too strong. Sometimes certain people under certain conditions radiate energies that are too usurping, too much pull upon a weaker body than their own. Other times, conditions are right; they harmonize, and then the works are wonderful. Some day your scientific men will find out that the energies you radiate from your body can be very disastrous to one another. You can sap one another's strength. Many married people wonder why one or the other feels so let-down at times; especially is this true of people who sleep together. It ought to be carefully watched. A run-down person should never stay in the company of a very strong person for too long at a time unless there is someone who knows how to regulate the energy flow from the stronger so that the weaker can absorb some."

"Isn't it often beneficial?" asked Meade.

"Yes, often -- but, as I said, depending upon conditions."

"But it does no harm if handled in the right way?" asked Dr. M. E.

"No, not if done in the right way -- but there are so many who do not know the right way to control these energy forces, and therefore suffer from exhaustion. Your scientists are beginning to learn much about the unseen which they scoffed at before. It has been thought for many years that all that existed was material life, material expression; indeed it is only one of the expressions, one of the endless expressions of the life force.

"Now, I want to say something to you, Dr. Layne. I want to explain why the Boy was not able to aid you in the situation that arose yesterday. I am sure you already know what the difficulty was -- tension caused by his great desire to do something for you. We -- all mankind -- are existing forever in the subjective world. We are, at the same time (you more than myself), expressing yourselves in the physical. Therefore you are living in two worlds at the same time. This subjective world your psychologists call the subconscious or the unconscious. It seems to me there are many walking around in what you call the conscious who are quite unconscious."

"You mean those who do not think?"

"Yes, those who I say are unconscious while conscious are those who do not think. Their brain structure is working, like any other person's, but the thought is not there. They are what I call zombies -- automatons. I do not point my finger in scorn, because their time has not yet come to think. So, we who walk around in the belief that we have awakened, let us not be proud, but extend the hand of

helpfulness to those others. They may slap your hand, but sooner or later they will reach out and take it. So I do not say what I have in condemnation. But man on the physical or external plane spends at least 85% to 90% of his physical life in the subjective world, and if he is not capable of comprehending the impressions he receives there, then his physical expression suffers the more. He has to be able to correlate the two.

"But it seems to me that you have today supposed the subconscious to be something mysterious, something unknown. This which you call ether is life, is consciousness. You cannot become subconscious or unconscious; you are merely changing your awareness from one direction to another -- and when I use the word direction, I do not mean it as it sounds."

"Can we not have simultaneous projection?" inquired Meade.

"Oh, yes; the mind (that mysterious something) can, if it finds the necessity for so doing, project itself into pieces, sending out these fingers of consciousness wherever necessary to acquire knowledge on certain subjects. That is why it is often claimed that someone was seen in a distant place where he could not possibly have been physically at the time -- the projection of a double, as you call it. Now I would like to hear some questions from some of you."

"Would you mind going into further detail about this matter of controlling the taking of energy by the stronger from the weaker?" asked Dr. Cruikshank.

"There is only one way that I know of to control it: that is, for the weaker of the two to be trained, or train themselves, to think properly -- by meditation. He must think energy; think strength -- not by tension, but by relaxation. This has to be done alone. When the individual learns how to retain his magnetism -- there is a word: magnetism. It doesn't really convey anything -- or do you think it does? That is the curse of the human language. If you could communicate through what you call mental telepathy -- which we prefer to call mental communication -- we could understand each other better?

"By proper eating, by proper elimination, you say you have health; but neither of these two is going to give you health if you cannot control this (tapping head). This is of utmost importance."

"If one tries to dominate the sick or weak, that's pretty bad, isn't it?" asked Dr. M.E.

"Yes, but often the one attempting to dominate does not consciously do so."

"He is held accountable for it all the same, though, isn't he?"

"Not unless he acquires a guilt complex. That is why we of the Inner Circle have often said there is no actual hell or heaven except what you make for yourself, by your thinking. 'Good' and 'evil' is merely the way you think. A man can so arrange his thoughts as to commit a very low crime and still feel no grief or sorrow, or even joy about it -- he just does it."

"But the time will come when he will?" asked Harriet.

"Yes, by the law of growth -- and then he will have to pay for it. The Bible says, 'An eye for an eye, and a tooth for a tooth' -- but the writers did not mean that if a man kills another, another man should kill him, or that anyone should attempt to take vengeance upon that one. Because as sure as they do, they too must pay; and the state or the country is no better off."

"It is the old Mosaic law: as you sow, so shall you reap?" remarked Dr. M.E.

"Yes; it is worked out in the consciousness of the individual."

"So justice is actually done in the end?"

"Yes, always; because the law of growth, of progression will bring the individual to the bar to face his own acts, to judge himself. And that judgment would put your Christian Bible's to shame."

"What about taking one's own life?" asked Helen Rister.

"That depends again upon your mental attitude, and only that. If an individual finds living in the physical unendurable, unbearable to him, it is indeed a sin to go on living in that body -- because he is building up tensions, poisons that go all through the body, and you have more misery than before. No, he is right if he finds it right within himself. In the first place he felt it necessary to come into the physical body to learn something, and he built that physical body himself. So it is really his prerogative to do what he pleases with it. He has the right to change his state of consciousness from the physical to the spiritual."

"Then it is not right to give up all choice as some teachings would have one do in order to gain wisdom?" inquired Mr. E. Orr.

"That is true."

"Do you lose this choice when you become aware of the God-self?"

"Spiritual man and his operating ego, or the personal mind, has control of its physical machine. The body-self has no knowledge of a God or any higher force than itself. It is only the mind, or what is sometimes called the High Self that comprehends, or thinks it comprehends a God -- and I did not say the God -- because neither the High Self, nor the Low Self, nor any self can attain the state of consciousness known as the Absolute. Because if it did, it would automatically cease to exist. That is man's aim, however -- to cease to exist. And he calls it by many names, according to the race he finds himself born into at the time and the type of his religious beliefs. But the physical world, as you understand it, has no way of even thinking in that manner. As the mind builds, it also destroys at its own will and desire."

"Is this justifiable?" questioned Dr. M. E.

"Indeed, yes. What is more justifiable than a satisfied desire? Not of course considering that you will have to pay for it."

"A satisfied desire in the high awareness is good?" asked Helen.

"Yes; it is only what you would call evil in the eyes of another who does not understand your method of thinking. To you it is perfectly right. I, and all of the Inner Circle have often repeated that the only sin one can commit is to harm another."

"What about capital punishment imposed by our courts?" asked Harriet.

"As long as you have the system under which you live, you will have wars and the justified murder of one another. As long as you do not comprehend the greatness of life, you will continue to do these things."

"But even if unaware of it, we will have to pay for it?"

"Yes -- and that goes not only on the physical plane, but all planes."

"That restores the laws of compensation, then?" asked Dr. M. E.

"Yes, it does."

"What becomes of the soul after what we call physical death?" questioned Dr. Hendricks.

"Because there is actually no such thing as death, the mind does not comprehend it. The body, however, being of chemical composition, goes through a change, which is only natural to it. The mind merely lets go and draws within itself. Often it is quite aware of the separation, and often it is not. It depends, again, upon the state of awareness. Sometimes a person goes over to the other side in what, to use your terms, is an unconscious state in which he remains for some length of time. Then the Helpers endeavor from time to time to awaken him or her. Sometimes this unconscious state lasts for maybe a hundred years or more. Why is this? Because the mind of that individual wishes to escape from the idea of death, because he does not understand it. So he attempts to build psychological blocks so he can escape; and he does -- for a time. The reason for such a lengthy sleep is that the mind knows it will be able to completely forget earth life, or whatever kind of life existed before it went to sleep. In this manner it will make a complete transition, and when it awakens it will know nothing at all about living in a physical body, and therefore it is happy.

"Nature, the mechanical actions of Nature are so marvellous, it alone could be worshipped as God -- even as you believe God. Good afternoon." Control withdraws, after making the Indian gesture of greeting and farewell -- touching his right hand to his heart, lips and brow.

CONTROL: Professor Luntz: "Good afternoon. I am glad to be here, extremely glad, and I do hope my coming may be of some value to you. As the gentleman over there was saying to the Boy, being of service to one's fellowman is one of the most important things of which man is capable. Some think that because an individual lives on one plane or another for a period of what you call a long time -- maybe 80, 90 or 100 years -- that is indeed a long time -- but it is not really more than a tick in eternity. So, in that tick of time, let us try to help each other, to show a little brotherly love. We are, after all, truly brothers. All mankind, as well as all things, came from the same source; so let us act as though we did."

"Reverting to the thing we talked of before: Are there more than one or two of these catalyzing agents that change the nature of things?" inquired Dr. M. E.

"There is, of course, what you call a substance, a physical substance that acts as a catalyst; also there is a condition of the mind that acts as a catalyst -- but just a second -- there is someone here with a problem whom perhaps I can help with some suggestions." (Discussion of personal problems of Mr. G., one of the visitors, for some time -- then:) "Now back to your question about the catalyst, Doctor. I do not wish to go willy-nilly into philosophical statements, because you will only assume that I am begging the question."

"Dr. Hendricks is here from a neighboring city this afternoon; but he is not asking for any advanced knowledge," said Dr. M. E.

"I don't think I could give it to him From my observations of the good doctor, I would say he is what I would call a competent physician. I want to say this, though, that physical life first manifested itself on this physical plane through fermentation. Out of the fermentation of chemicals came life. So, is it not also true that the waste matter in the blood stream of an individual can produce life in what you call germs? In my estimation, the constituent of a germ is only from a destructive one to a constructive one -- because the germ is not an actual organism apart from a chemical compound."

"It can be anything in the way of a departure from the normal life processes?" asked Dr. M. E.

"Yes, just as it can work for the benefit of the body. Dr. Hendricks, do you think I am wrong?"

"No, I think you are quite right. The oxidation process which occurs within the body after the injection of a Koch catalyst changes the toxins of germs or viruses to anti-toxins. As other toxins come in contact with the newly produced anti-toxins (converted toxins), they too become anti-toxins, and thus an endless chain is set in motion. This continues until the natural immunity of the body has been restored. An analogy to the above phenomenon is that of a vibrating tuning-fork causing other tuning forks of the same vibration frequency to set up automatic vibration on making contact or coming into close proximity," replied Dr. Hendricks.

"In applying radionics, is it a psychic reaction through the patient's blood which the doctor or operator observes; or is it an actual impulse brought about by the electrical machine?" asked Dr. Hendricks.

"In my way of thinking, I would say it is the impulses of the machine. However, I still do not think the machine will do a complete job, or that you will get the good results if the patient's mental condition is out of harmony -- because electricity and the Life Force are mighty close to one another. The Life Force, indeed, sir, is a rate of electricity, of a different motion. Shall I say that the atomic construction of the energy called Life Force is a type of electrical current -- the main difference being in the rate of motion. So, if these two pulsations -- one what you term the physical electricity, the other the Life Force -- start working in harmony, you will have excellent results. Otherwise, they will fight with each other and you will not have good results."

TRANCE LECTURE OF MAY 29, 1949

PRESENT: Dr. G. H. Cruikshank, Mr. and Mrs. Oscar Hansen, Mr. and Mrs. E. Rimmer, Helen Rister, Mr. John Richardson, Mr. Heal, Irene Probert, Harriet Foster, Meade Layne and other guests. Mark Probert, medium.

CONTROL: LAO-TSE (does not take over with the same ease as usual and explains:)

"I am having some difficulty because the Boy seems to think he is having a headache. I do not seem to be able to talk him out of it, as it were. It is a very peculiar thing -- the ego, the mind of an individual becomes quite stirred up when
something unusual happens to the body. The mind becomes uncertain, confused, disconcerted. It finds it has to readjust itself to the body again; and until that readjustment can be made to the body, there is a sense of suffering."

"The whole mentality is affected?" asked Meade.

"Yes; the High Self feels that something unusual, unexpected, strange to it, has happened, and it tries to adjust itself; and during that period of adjustment there is a sense of pain."

"What can be done to help him?" inquired Helen Rister.

"Several things. What has to be done is to put the suggestion over to the High Self that something is being done to bring it back to normal. That is what one standing beside me -- whom you would probably call a 'witch-doctor' -- wishes to do. Yes, a temple-dancer. They go through many motions, these dancers, waving of arms, motions of the hands, etc., and they impress the ego with the thought that something is being done. So, perhaps I will withdraw for a time and let this little person come through and see what he can do."

(Iao-Tse withdraws and the Temple Dancer takes over, and goes through the usual dance ritual -- mainly with arms and hands -- chanting meanwhile, and ending with the usual invocation of the Cosmic Power, and then departs, leaving the medium apparently relaxed and in much better physical condition. Almost immediately another control takes over -- Professor Luntz.)

"Good afternoon! A nice bit of bush work, eh? And quite effective from my point of view. Of course, I would not suggest that the medical doctors do anything like that. On the other hand, it stirs up the blood to the brain, bringing oxygen, and causing relaxation. It is physical as well as psychological, though the mind, of course, steps right into tune with the physical -- a case of mind and body working together."

"The theory, then, would be that, no matter what the system, it is the mind that controls?" asked Dr. Cruikshank.

"Well, sir, we have upheld that opinion for quite some time. Yes. But how are you going to put it over to the layman -- or need you?"

"Medical men are not in very good position to do that -- but there are many who do," remarked Dr. Cruikshank.

"The mind, to begin with, as we have so often said, originally built the body, so it has complete control over the body. Now, if an individual goes along for a great length of time accustoming himself to certain forms of activity and certain types of food and certain forms of exercise, the mind has a strong hold on those beliefs as bringing health and keeping it in harmony. It could be reversed and entirely different methods used so long as the mind is given a chance to accept the ideas. Of course you cannot bring new ideas to a person and expect him to accept them immediately. The mind has to adjust itself and see that these things are not going to harm the body. The mind is a suspicious piece of mechanism. I have heard you say, Dr. Layne, that the ego is a suspicious thing, going around sniffing like a dog or a cat to make sure that everything is all right. And not until it is convinced that everything is all right will the body respond."

(Meade Layne mentions the process of magnetizing a room).

"That is, in my opinion, quite right. In time it will be found that all except harmony is error, mistake, not existing. And the mind knows this, so it attempts to set up a block against this. It does all it can to stay in its own field of harmony. But if this outside agent keeps insisting and the psychological blocks grow greater, it begins to have evil effects upon the body, because the mind is always trying to resist this pressure, or what it thinks is a pressure against itself. The body is neither more nor less than varied forms of atomic action, electronic whirls; and when the mind becomes irritated, it works upon these electronic whirls; the chemical components of the body are changed."

"Are not the Christian Scientists right in their concept of 'error'?" asked Mrs. Rimmer.

"Yes, very largely so -- except that the expressions they use are not adequate and therefore not proper; because the expressions do not fit. In spite of that, there are some minds that are quite capable of taking those words and using them for their own good. So I cannot really say that mine can be taken as an over-all picture. There again we come back to the individual personality. There is no use in considering the field of the many; all life comes back again to the one -- you."

"In contemplating an object, what happens to the self-awareness of the person?" inquired Meade.

"Body self-awareness? It takes on the awareness of the thing concentrated upon. It has adopted all the sense feelings of that which it enters into. In other words, mind does not belong solely to the physical body, the human structure, but mind belongs in everything. It is a matter entirely of what you desire. The mind can adapt to anything."

"What would you say constitutes the identity of the contemplating mind that becomes a crystal, or a star, or whatever? The identity of the contemplating mind seems lost," said Meade.

"It is in effect lost, but not lost wherein it knows not of itself. If it enters into what you call a cube, it becomes cube-self; and because all matter is one matter, that is the path that will take it back to the human structure."

"In that case, memory seems to be the clue to identity?" questioned Meade.

"In a large respect, yes. To retain that which you have made and constructed through your desire for experience, for sensation. You see, all life is built upon the ability to feel. If this sense of feeling was removed, wherein would you have life. It is a most important part of the psychological self; because this mind can sense, or feel, no matter what it puts itself into. In fact, it, itself, is feeling."

"Can the physical mind think of two things in the same split second?" asked Dr. Cruikshank.

"No, not and do justice to both."

"Then it is a matter of degree?"

"Yes. As far as I can observe, it is only man, the physical man, who wishes to rush madly at things. The mind doesn't; it wishes to approach all things slowly."

"It is the working of the physical mind and the High Self?"

"Yes, the so-called Cosmic Mind is nothing more or less than the activity of the little pulsations, the individual pulsations not only of man but of all things where there is life."

"Is there not consciousness in all things?" asked Harriet.

"Yes, but not in the same degree. In animals and some insects there is a physical brain, and the physical brain working together with the mind creates force. There is no one force working alone in anything at all. There are always two or more."

"What we call the Absolute is only a concept?" asked Meade.

"Yes, that is all. In my estimation -- and I can be wrong, of course -- man shall never attain the Absolute or what you are taught to believe in as God even. If you say God is the Absolute, you immediately negate his absoluteness by calling him God. If by some remote possibility an individual attained such a state as the Absolute, he would automatically cease to exist in any condition whatsoever. Man seems to put forth much energy to become nothing. But, as the eminent Lao-Tse says, to become nothing is to become something.

"All these things, as we have said, are worldly toys to play with, to keep the mind occupied with -- but that is all they are, just toys. 'Well,' you may say, 'so what am I to do about that?' Children are given toys; they must have toys -- and so must adults. The fact of the matter is, the greater we grow in mind, the flimsier become our toys."

"When does one stop playing with toys?" asked Meade.

"And when is one not a child?" asked Helen.

"It might be a little trite to say, when one has reached the absolute -- which does not exist. But we have no other choice. I might say, watch a man's toys and you will know his age -- a tin whistle or an airplane model."

"Lao-Tse says 'very interesting mental gymnastics!'" said Dr. Cruikshank.

"Yes, we go through these gymnastics until we become dizzy. Then we wait for the dizziness to wear off before we begin again. But I do not recommend not doing so, because it is through these very things that man learns."

"My mind seems sometimes to run in a groove," remarked Mr. Rimmer.

"The mind is always concerned with the vehicle it is in or is operating. Until it has finished its experiments with the vehicle, it does not wish to lose it. That is why, by and large, all men fear death. The mind does not like to be disrupted violently, or changed suddenly; it likes to do it by degrees."

"That differs somewhat from the theory of fatality -- that whatever happens is perfect for that particular time and place?" asked Helen.

"No -- as long as you do not feel that the thing that happened was already in the records to happen -- because that is not quite so. The personality of the individual, from the beginning of his entrance into this physical-chemical world, starts building links by his thinking that will sooner or later take him to whatever his destiny will be. But it is his mind that did it. For one to say so-and-so is slated to do such and such a thing at a certain time -- the only way one can so prophesy is by knowing the habitual acts of that person."

"But in the case of an accident which he does not seem to be able to avoid?"

"How can you determine whether it is an accident? Through the intricate activity of the mind of an individual, he plots his course, he builds his chain. There is nothing that another person does to change that course; he only adds to it, at the same time adding to his own chain."

"How far back do the causes begin?" asked John Richardson.

"Sir, there is no way of saying; it is all fluidic -- always in a state of change."

"How about the characteristics of a certain person -- such as being born blind -- does that result from a previous activity? How far back?"

"There are so many forces governing what happens to an individual that it would take volumes to write about it."

"But how far back does it begin?"

"Sir, time is only a state of consciousness -- "

"A state of consciousness in this life, or in many previous ones?"

"The chain is never set, because it is formed from and by every state of conscious awareness, no matter what plane you are on, astral, physical, or any other. But right on up and down -- if you can say up and down -- it is continuous motion, and it would be impossible for me to make a flat statement as to the setting or congealing of this chain of action. There are so many influencing factors, too, that you cannot really say what you do this moment may affect such and such a thing over here, because many other factors may come in."

"Then it is not Karma?" asked John.

"Yes, because all this is Karma. Your karma is built entirely by what you call a guilt complex. If you think you are guilty of something, if your mind sits in conviction that you have done an evil thing, you will have to pay for it."

"But isn't a certain effect bound to come?"

"Yes, but through growing in wisdom you can negate that karma."

"But not entirely -- there must be some things that are set -- your body formation, for instance. I feel that there is a certain kind of karma that is set and which you cannot avoid," said John.

"Sir, when a person reaches what I call a high state of wisdom, a comprehensive understanding of life, that negates not only a small part, but his karma completely. This prevents his having to live permanently on any plane of consciousness; he can escape at any time from one plane of consciousness to another. But if he becomes convinced that he is indebted to any particular condition, he will have to pay."

(Dr. Cruikshank asked a question concerning certain laws that are set.)

"In the last analysis, I would say no, sir. There is no such thing as a set law. It may work and continue to work for perhaps a thousand years, but there shall come a time when that law will cease to be true."

"But what about the great 'natural' laws, such as the law of gravitation?" asked Dr. Cruikshank.

"If the mind of an individual has so mastered himself that he understands the working activity of life, he is both levitation and gravitation; so he can set aside either and work in either field. Your teachers of mathematics today may object to that -- but in spite of those objections, levitation goes on quite steadily, because it does not know it cannot! I believe they say that the bumble bee cannot possibly fly with such wings as it has, but the bee doesn't know this and goes merrily on its way. So, after all, it is as you think that determines your laws. Now I will ask you to excuse me, so that others may come for awhile." Control Withdraws.

CONTROL: YADA DI SHI'ITE: "Five hundred thousand years ago on the heights of the Himalaya Mountains was a great civilization. I will tell you more as soon as I can get control and speak better English."

"Five hundred thousand years is a great time, according to our way of thinking," remarked Meade.

"Yes, because you labor under the belief that something is passing. But only material substance is changing -- that is all; nothing is passing. It is only through those changes that you become aware of what you call time. You mark them off in periods and call it time, which of course is necessary. You must abide by the rules of the plane of consciousness you happen to be on at the time and regulate yourself by them. Perhaps I had better go slow on that, because my friend, Professor Luntz, evidently got himself somewhat entangled, eh?"

"Will you tell us more of the Himalayan civilization of 500,000 years ago?" inquired Meade.

"In time, that is as nothing. There have been many, many civilizations and in time your men of science will discover others. This YU language that was spoken there is a vowel language. The majority of the people who existed on the earth at that time were of a dark skin -- very few whites. As far as I can find out, the white skin is one of Nature's latest experiments. You have today many inventions, such as airplanes, which they had. And they had also boxes like your radio for communication; but they also had great ability to communicate by mind. They had great buildings, much greater in size and beauty than most of your architectural designs today."

"Did we draw from this civilization for our own?"

"Yes, there is always a drawing of something from one civilization to the next. In past times there have been vast civilizations that have sprung up, only to disappear."

"Did they have tribal warfare in those days?" asked Dr. Cruikshank.

"Yes, indeed. Ever since man came into the physical world there has been fighting; because the effect of the chemical world is to breed a vicious nature, which must be educated out of him."

"How can this best be done?" asked Harriet.

"We of the Inner Circle believe that it is only through the individual that civilizations become great, that it is the individual who can prevent the monotonous repetition by growing in wisdom."

"Would you say war is a misdirected force?" questioned John.

"No, sir, because then you will have to tell me what is 'misdirected' -- and if there is misdirection, you will have to have what Professor Luntz said was non-existent -- accidents."

"What caused the fall of this great civilization you spoke of?"

"Desire for migration, change of weather conditions -- because shortly after this the weather conditions became terrific: rains, earthquakes, etc., which reduced largely the height of the mountains. Man does not learn much by staying in one place and keeping his mind in one particular channel. He escapes boredom by moving. If you had to listen to a waterfall all your life, you would probably go mad."

"Are there any benefits from war?" asked John.

"Yes -- change, growth, the will of the masses to try to understand their fellowman. A war is never something that happens as a purely senseless thing. They have their place in the harmony of life, strange as that may seem. The idea of a war being something purely useless is not true. If man is to attain wisdom, it must be by striving -- and war is strife. The very elements are indeed in strife with one another. I do not wish to seem to be advocating this mass murder, because I do not; but who am I to uphold or to put down that which I have come to believe is not without benefit?"

"Is there any way of preventing suffering?" asked Dr. Cruikshank.

"No; it lies only in the physical body, because it is going through a change, and almost all chemical change is of a violent nature and is felt through the stresses that the mind has set up."

"Is there suffering on your side?"

"It is likely that if a person comes over with a physical belief in pain it may remain with him for some time on this side."

"I would like to ask a question in regard to fire immunity -- in particular I wished to ask whether in cases where fires seem to break out spontaneously in the presence of some people, are they caused by what the Theosophists call 'fire elementals' being present," asked Meade.

"This spontaneous appearance of fire breaking out in the presence of certain persons -- I am giving you of course my own personal opinion and what I have been able to find out through many, many years, many more than you would like to remember yourself -- the very worlds came into being by spontaneous generation, spontaneous action, through the subjective mind attempting to, and successfully externalizing itself. So it is not to be wondered at that today you have people who have the ability to bring about spontaneous chemical action that creates fire. You would find, if these people were helped a little bit, if they were understood and trained a bit, that they have control over the elements in general. But instead of that, almost all civilizations have either worshipped these individuals by making them oracles, or -- to use an American expression -- 'spanked the tar out of them.' Doesn't it seem to you that if some person can produce what you call another living person through materialization, he can also create fire, wind, storms, and what not?"

"Can you give us any idea of what happens when there is a spontaneous outbreak of fire? It doesn't help us to be told that it is possible from a philosophic standpoint," remarked Meade.

"Certainly not. I shall try to explain it, but I do not know whether I shall succeed, with the words we have to use. Because there is a psycho-chemical activity going on, and perhaps the person does not consciously realize what is going on -- usually not. But the mind of that person is desirous of expressing itself in its own way, and that way may be the fire way, or it may be the water way, or the wind way. So he calls upon the natural elements in the ether; and most of this activity does not come through the astral world, but through the lower etheric, through which all matter manifests itself in the chemical world."

"Does he have the co-operation of a disembodied spirit?" asked Meade.

"No, very rarely does that one have the aid of a spirit being, and then only because the one on the physical plane and the one on the astral have the same desire, -- and he must have had a similar ability in his earth life. Then they can cause quite a lot of trouble together. But it does not originate on the astral plane; the lower etheric plane is the stepping-off place into the physical-chemical world. It is where -- as we have tried to explain -- your 'flying discs' come from."

"Then there are no 'elementals' concerned in these spontaneous fires?"

"Well, these elementals, you see, are created by mind, and while the mind of the individual that seems to be involved in it may not at all be involved in it, there are many people on earth and many ways of thinking -- and many of these ways of thinking may step down into the field of 'black magic' and it may well be that someone wishes harm to another, and it may end in the producing of a fire."

"When fires break out in the presence of a four-year-old child, is it subconscious activity?"

"It can be that, but also the child can be used as a tool by an adult who wishes to allay suspicion and who can work better through the youthful vibrations of the child. It is essentially a piece of magic on the lower etheric plane. Much of these conditions are brought about to create trouble, and they do a very splendid job."

"We have cases too of fiery disintegration of the human body. The body is left charred and blackened," remarked Meade.

"Yes, we have known of many such cases where the ground, even the grass under the body has not even been singed, but the body was charred beyond recognition."

"Perhaps this could happen in a case of psychic attack."

"Yes, very definitely so, but to explain it so that it can be understood -hmh -- it is not always easy to explain another man's ability to produce 'black
magic', because those who do can only produce their own kind. A thing dwelt upon
with great concentrated power can be brought about. You can bring upon yourself attack of all kinds, both of fire and water, and other kinds which I would rather not
mention. How little in your present day are you taught the powers of mind!"

"Do you think that 'horror movies' and radio programs have a bad effect on the impressionable minds of children?" asked Harriet.

"That depends upon the attitude of the parents to the child. If the child is taught to use its mind in proper thinking and is given a proper outlook on life, no amount of outer stimulation in that direction will do more than enlighten that child the more, rather than bringing it to a degraded state of mind."

"Apparently the parents are not often able to do that," said Dr. Cruikshank.

"Isn't a fear complex at the bottom of most crime?" asked Mr. Rimmer.

"In my opinion, yes. It is a fear that almost every individual brings with him -- the fear that there is not enough of all he needs for every man. This is one of the worst fallacies you suffer from. Anyone who desires the possessions of another has not been taught right. If you want a thing, you can have it by concentrating, working upon it, desiring it, and working upon it. Nothing is gained by merely meditating upon it, however, but by following that up by physical action. You cannot acquire anything by merely sitting and wishing it. Unless the individual has attained mastery over self, he is not going to get it without physical action."

"What is your particular interest in these meetings?" asked John.

"My interest is in the Boy; first, because we have spent several years in developing him to this point where we can use his vocal cords to express our ideas. But please understand, we wish no following; we wish only to express some ideas that may be of help to those who care to listen. There has come a time now in your civilization where the teachings and ideas you have held as being true must be changed. There are many, many ways of bringing about these changes, and we do not classify ourselves as being great teachers with wisdom greatly superior to yours -- not by any means. We only hope you will find what we say of some value to you in your own particular path as you go on in life. No true teacher ever came to Earth and said, 'Follow me, because my path is the best one. What I teach is absolute truth.' Even your Christ said no such thing. He said, 'I go to my Father in Heaven' -- and what is the 'Father'? It is the Self."

"Was there really such a person as Christ? I read somewhere that there was no actual Christ, but his teachings were taken from the Greek," remarked John.

"At that time he was known as The Christos, eh? And possibly two or three thousand years earlier we have Krishna. So we have the Christ coming to all races of mankind. And why? With the hope of awaking man to his own great self, his Christ Consciousness.

"And we would say that your next step in the progress of man will be a great spiritual step, not a physical one, though the physical will grow with it."

"An extension of consciousness?" questioned Meade.

"Yes, indeed. It will come to pass that man will once again have the channels of the brain that have been lying dormant so long, awaken. And these channels will make it possible for him again to have mental communication not only with those still on the Earth plane, but those who have passed on. And they will work with such perfection that man need not take his physical body along with him, but set it aside and step out."

"How does time and space become effected?" asked John.

"There is actually no such thing as time. On your plane it is one thing; on mine another. Let us try to prove that time does not exist beyond the mind: You have a gas or chemical today that you call 'ether' which can bring on a state of no-consciousness, an anesthetic. Now, you may have this used upon yourself and may be in this so-called unconscious state not only for hours, but for days -- and when you awaken it seems as if you had just fallen asleep. No, there is only one time -- the now. And if you had not sense perception, even that would not exist."

"How did the concepts of past and future get into human consciousness?" asked Meade.

"To answer that I would have to be able to tell you how some minds can enter into what we call un-consciousness, or the dream-consciousness, or the state of consciousness called death, and so on. It would take up too much time if I tried to explain it comprehensively here, so I have set aside a time for writing these things through the Boy."

"Time has no beginning or end, so how can it pass?" asked Mrs. Rimmer.

"Incidents pass, not time?" asked John.

"Yes, that better expresses it. All that man knows is that he sees motion. What it is that moves he has only a vague idea. Now I will go, unless there are some special questions." Control Withdraws.

TRANCE LECTURE OF JUNE 19, 1949

PRESENT: Mr. and Mrs. E. Rimmer, Mr. and Mrs. Paul Van Aken, Eloise M., Mrs. Carpentier, Donald Walden, Harriet Foster, Meade Layne, Irene Probert and other guests. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE. (First speaking in his native YU language, then in English -- referring to the little nursery rhyme which Meade has been intoning as a help to the control in "taking over".) "When a low, monotonous tone of speaking is used in a group, it attracts those of the Unseen."

"Is it the same in using mantra?" asked Mrs. Van Aken.

"Yes -- e ah kah yah tah (phonetic). It is the same -- the bringing out of even tones. It is an attracting force -- a hypnotic sound."

"Is that why in ritualistic work you do not change the pitch?" asked Meade.

"Yes -- to change the pitch brings laxity of thought; it breaks the hypnotic thought."

"Does it matter which pitch is used?"

"It depends upon what forces you are trying to attract. Like everything else, these entities, forces, gods, angels -- whatever you call them -- like certain tones. These tones appeal to them; others are irritating."

"Does this come under the law of correspondences?"

"Yes; any thought that is to be brought into the physical world has an effect on the one who brings it and those who came into contact with it. Colors, aromas of all kinds; sounds; feelings; precious stones; plants and flowers -- all manner of things -- some of a very low and degrading kind also -- all come under the law of correspondences. If man only realized that his thoughts have a tremendous force in the unseen world -- that by his thoughts he is pulling to himself that which he really desires, not that which he pretends to desire! Here is a world in which you cannot fool anyone, because you cannot fool yourself, you can have no pretense. That, too, is why we have said that the thing you call 'telepathy' is the true language of man. There are no mistakes made when a thought is sent, and the receiver therefore understands completely what is meant."

"Fur occult workers still use the old symbols of square, circle, pentagram, etc. -- what is the efficacy of these, and of Qabbalistic magic generally? Do they do what they are supposed to do?"

"Yes, of course they do -- not to a Master of the laws or arts himself, because he has ways of breaking them. He can counter any of them. However, he would not counter it -- the black magician would."

"Is it an effective protection against black magic?" inquired Meade.

"Yes, it is -- provided you do not have one who has a counter to it."

"Is there any particular method of sealing the aura?" asked Meade.

"There is one method of sealing the aura that can be used, by sweeping the hands completely back and around, and also up and below -- using the mantram you like best meanwhile."

"How long does the effect last?"

"As long as your mind does not get out of harmony by your thinking."

"You make it yourself and break it yourself?" questioned Mrs. Van Aken.

"Yes, exactly."

(Meade questions about everyday use for protection).

"Circular passes over your sleeping place are very effective."

"Is building up a wall of light effective?" asked Mrs. Rimmer.

"Yes -- but how would you do that? If you wish to build up a wall of light, you have to have a great degree of concentration as well as your mantram. It is no better than the other and does not last any longer."

"If the whole trend of your life is that of kindness and service, is not that a protection?" asked Eloise.

"Yes, it is a protection. But while a man may go to great extents in service to his fellowman; be kindness personified, so that all around him have the greatest love and respect for him, yet there is sometimes an inner action going on that the others do not know anything about, something he is building up, some selfish desire -- then all his service is of little worth."

"Yes, but in one whose whole desire was to live according to the highest and most selfless ideals of service -- 'the Christ life' -- would that protect?"

"It would indeed -- from any so-called 'black magic' -- because his activity would draw to him a band of protectors in the unseen world who would see that no harm came to him. Man, if he is thinking correctly, regardless of what is going on around and about him, if he rises above these conditions, he can work in them without harm."

"Can one make one's own mantrams? And does it matter if Greek or Hebrew terms are used?" asked Meade.

"Now if I were to say that the use of Greek or Hebraic mantrams was necessary, I would not be speaking truth; because mantrams are used in every race, in every language, and results are attained. Your teachings that a law has been set down and that this law is ironclad are wrong. There are no ironclad laws. Man is completely free to make what he wants. In your physical world you have physical things to work with, including the voice. So, if you are Chinese you are not going to use an American, or Hindu, or Arabic mantram. It will not make sense to you."

"Some occult Orders say differently," remarked Meade.

"That is a psychological fact. The vibratory rate does enter in. But the vibratory rate of a Chinese mantram would not mean much to an Englishman. If he has had training in it and understands its meaning -- yes. But you can make your own mantrams, without taking notice of mathematical values - yes. It depends upon what you are trying to do."

"Tennyson said his own name, chanting it over and over," said Mrs. Van Aken.

"If a sound is pleasing to you, you would be surprised at the physical effect upon your body, the atomic structure of your body."

"If you concentrates attention upon any particular part of the body while saying the mantram -- is that good?" inquired Meade.

"It might sometimes be bad; that is why one is warned against unknowing use of mantrams."

"Is Shon-ta-ali-um, the Jewish mantram, good?" asked Mrs. Carpentier.

"Of course it is good for them. It calls forth the good they are looking for. It brings change automatically, quickly, without waiting for it to develop slowly."

"The great Teacher, Chine, used E-O-HI to heal the sick, and even to raise the dead, supposedly," said Mrs. Rimmer.

"But if one of you used that over a corpse, I know you could say it until the body decayed without effect. It depends upon the person's calibre, what he is accustomed to, many things."

"In the use of AUM, one has to have a knowledge of what it means, if it is to be effective, doesn't one?" asked Mrs. Van Aken.

"Whatever you do, whatever mantrams you use, I ask that you do not use them in a frivolous manner, to know what you are doing. If you do, go slowly, because they can be dynamite to you."

"Could the Lord's Prayer be called a mantram?" asked Eloise.

"Yes, because it holds the attention upon what the Christian calls God, good."

"What about the Seventh Book of Moses?" inquired Mrs. Carpentier.

"Such expressions, such rites to accomplish a certain purpose have to be used by someone who fully understands what he is doing -- and I daresay the average person does not know. We have to be advanced mentally in nature to understand the occult laws. Now, after you have attained a certain degree, you will get results, and in greater degree as you learn more."

"We have known of cases where the flow of blood from a wound has been stopped by the use of a mantram -- what happens in such a case?" asked Meade.

"As we have always said, this thing you call space, or space-time, is definitely consciousness. When one gives out such a call for healing he is working on that plane, that state, that vibratory level, what we call the subjective world -- out of which all things come, and over which we have complete control when we know. So you create a demand for a condition that flows away from you -- but indeed does not flow as you understand the word -- goes to what you call the subconscious mind of the one who is suffering from the injury -- in other words, what you call distant hypnotism.

"Now, if there are no more questions, I will withdraw and let someone else speak to you." Control Withdraws.

CONTROL: LAO-TSE: "A small group here this afternoon. Perhaps we will get more said -- as if we do not say enough now! I would like to say a few words about the worry that seems to be going on among some of you about the Polar ice-cap. In my humble opinion, I do not think one need worry at all about it. This condition of piling-up of ice has been going on for endless time. It has piled up before to great heights and Nature's actions takes care of it in time."

"It has never disturbed the angle of the axis?" inquired Meade.

"No, the rotation of the Earth is an excellent guard against that. Nature does not allow such unfortunate conditions to take place."

"Are earthquakes foreseen?" asked Eloise.

"Yes, every motion of the Earth is foreseen."

"On your side?"

"Yes; there is no need for you to know on your side."

"We could then take precautions!" said Meade.

"I do not see how, with an earthquake of large proportions, anything could be helped by knowing about it beforehand."

"We could then know where to build our houses, where we would be safe!" said Eloise.

"No -- the laws of Nature have a way of changing without asking you, and where you build and feel safe may turn out to be most dangerous."

"Is there any way of bringing rain to arid sections?" asked Mr. Rimmer.

"I do think it could be done; anything is possible to mind. Man is growing in that direction; so, as he desires, as he thinks, as he plans, in what he calls advance -- all things will come to him if he so desires."

"Is it really possible for the Indian rainmakers to produce rain?" asked Meade.

"Yes, it is possible for them to produce rain, sleet, and so on. So few of your scientists believe and understand that. One who does is usually ostracized and looked down upon."

"Will you speak to us about the desire for world peace?" requested Eloise.

"Suppose you had peace; suppose peace came to Earth -- wherein would everyone become better? Individuals create wars by the strife they build up in themselves; this strife spreads. It is a desire for change. If things are not changing rapidly enough in your present state, you create wars and disharmony. It is out of disharmony that harmony grows. Nothing grows through inactivity."

"But we don't need to be inactive; we could use our minds and energies for constructive purposes," said Mrs. Rimmer.

"That looks fine, lady, on paper -- but the constitution of man is not like that."

"Someone has said that mind is just being born, and that these are the birthpangs we are going through," said Mrs. Van Aken.

"Yes. I know that warfare to you looks utterly bad, but out of it sometimes comes great good. Do not your scientific minds clear up and produce the greatest inventions during war? Do not your medical men bring forth great remedies? Does not the understanding of other peoples come as a result of displaced and greatly spread populations? After the war they are found to be all mixed. One cannot be high and mighty; he has become mixed up with the Negro, the Jew, -- black, white, yellow, brown -- he is man, only man."

"Is not brotherhood the birth of the New Age we are looking for?" asked Eloise.

"I regret to say, lady, that as long as human nature is as it is, we are going to have strife. How can the hatred between nations stop when we cannot love our next-door neighbor?"

"Will not the soul of man now take on more of the Divine?"

"Lady -- it is an individual thing; man will continue to change, to evolve, but one by one -- not en masse."

"But do not the states of hatred and the sorrow and fear engendered by war set back man's progress?" asked Mrs. Rimmer.

"Due to the fact that there is no such thing as time -- although man is incapable of understanding that -- Nature does not care how many people go through the change called 'death'. All she wishes is change. Does that sound cold-blooded? It is really not an unfortunate thing; it is only when we do not understand it that we feel full of grief. You gaze upon the physical body of a dear one who has passed on; to all appearances he is sleeping. You only see one side of the activity. When you have acquired a better understanding and a brighter vision, then you will see that body, and that -- shall I say, that soul -- the other self. Take a body that is going through decay, putrefaction -- to you it looks horrible; to me it does not look so, because all I see is change, an alteration in the chemicals."

"About earthquakes: People are rushing here and there to avoid disaster -- but the trouble is that we are forgetting we must live together -- and it doesn't matter where," said Mrs. Van Aken.

"An excellent attitude, lady -- and one that is necessary for all. Each one must sometime learn that we only change from one plane to another. You escape from what you call an earthquake in this town, run to another, and meet a tornado! Man meets his own destiny."

"How can we learn to control such feelings as fear, anxiety, inferiority complex -- other negative emotions -- which we must meet with each day?" inquired Mr. Van Aken.

"What can I say of them, sir? Man is given a physical body and an emotional body. The emotional is so interblended with the physical that you cannot tell one from the other. And if he did not have the emotional body, he could not exist. The question is: are you going to control those emotions, or let them control you? It is only after long striving and acquiring deep understanding of the general activity of the self, of the body, that you can bring them down underrein and control them. If you try this before you have a proper understanding of life, then they will break out all over you like a rash. They will come out in some place your are not looking for, and there will cause you suffering. Control? If you have a certain desire and you realize in yourself that that desire is not a proper one for you, you will have to change it by turning your attention in other channels. So long as you concentrate on it, dwell on it, it will increase in strength. If you try to bottle it up, it will explode. If you think you should get rid of a desire, one way to rid yourself of it is to do it until you become sick of it, until it becomes monotonous to you. Monotony is one of the best ways to stop a desire."

"Suppressed desires are the dangerous ones, are they not?" asked Mrs. Van Aken.

"Yes. Man has a body that must express itself in certain ways. I do not say you should squander yourself, burn yourself out with flaming desires. I say, use your desires at times; at other times deny them. Man can use anything and enjoy it; it is abuse that deteriorates him. Many schools of the occult have taught that man must rid himself of desire; you cannot do this. The whole Cosmos and man were brought into being by desire; then are the little impulses that are ourselves going to say: 'I will put this desire away from me?' That way you will destroy yourself."

"They will finally disappear of themselves?"

"They will disappear when you have no further use for them. That is why man has found that what you call the 'ever-becoming', or evolution, is the most satisfactory way."

"Even the Masters became so by degrees, did they not -- like the master's and doctor's degrees we gradually acquire?"

"Yes, indeed. A wonderful thing to remember is that <u>love</u> is the greatest force man has -- because it is understanding, it is wisdom of yourself. It will chart your course through all your struggles. With all your getting, get understanding. Good afternoon." Control Withdraws.

CONTROL: PROFESSOR LUNTZ: "Good afternoon to you all. Possibly I may be able to take your unanswered question down from the air, lady (to Eloise). Why are we, as

man, seeking peace? Is it because we fear suffering of the physical body; or because we want to grow mentally?

"Or spiritually?" asked Harriet.

"Same thing! You asked whether or not if a group got together and held the thought of peace on earth regularly and earnestly -- whether it would work. An ambitious idea, a wonderful idea -- but ambitious. And I am afraid such a thought is wishful thinking; it is not logical. To take a small example of that: the Christian Science idea of getting an illness out of the body by merely stating, 'I am of God, therefore I cannot be ill.' Now, the subjective mind does not understand that sort-of thing. It has, through a period of time, built up poisons in the body, and it knows those poisons exist in the body. But if the mind were to say to itself, 'At a given time, I will be well,' it is more likely that the mind will go to work on that idea and bring it into being.

"The world is not going to stop war because some individuals want it to stop and say they believe it will stop. There must be activity. Faith without works availeth naught."

"I didn't mean that I thought just wishing and saying it would be able to stop wars, but people all over the world are deeply concerned in <u>living</u> brotherhood, not just praying for it. Will not that have an effect?" asked Eloise.

"Every Master that has come to Earth has been accused of coming to save the people; every Master has been accused of coming to bring a great utopia in which man will find peace, contentment and good works. Strangely enough, however, it is extremely doubtful that any of the Masters ever made such a remark themselves. No teacher, no avatar who ever came to the Earth came with the express purpose of saving man. That is not his job. He knows he cannot do it. Man can only save himself. The world is not going to cease battling, fighting, striving, until they have attained a certain illumination, a certain understanding. And illumination does not come about through the masses. Suppose two individuals were lost upon a certain island. When they set out upon the island, they had an affection for each other, they loved one another. Then supplies began to grow low; one of them was going to have to starve to death. Now, do you think that these individuals are going to sit down there with kindness and love and affection?"

"It depends upon their stage of evolution."

"Yes -- a good answer, lady. But how many are going to be able to do that? Do you think it is love that makes one nation feed another? One nation feeds another nation because it is politically or economically ambitious and is going to see that its ambitions are carried out."

"But that is not the motive of many of the people in that nation; they want only to help their brother man," said Harriet.

"Yes, you are right -- there are many great souls, great individuals in every nation who would do that, but these people are usually not the heads of the nation -- unfortunately. I know this is shameful, an abominable condition. With all that the Master Christ taught: 'Love one another!', 'You are your brother's keeper', and so

on. But where is that love? The very institution that was supposed to foster that love has burned at the stake, crucified and tortured its fellowman in the name of the Master.

"You do not go to your neighbor and say, 'I am doing the right thing; just follow me!' No -- you can only show him by actions. You do not turn on him because he does not receive you with love and affection; you treat him still with love and affection. He will do either of two things; either he will learn to love you; or he will leave.

"Is it disheartening to find that we cannot reform the world to our way of thinking?"

"I did not mean that -- not my way of thinking," said Eloise.

"No, madam, your mind is truly of great kindness; I thoroughly see that -- and that is why I say what I do. It is said that 'Jesus wept.' Why? Because He could not make the people understand, and He knew it. He was a man of deep emotion, of great and deep feeling. There is much to be said, much I would like to say concerning the Master. Last night, at a meeting in this boy's home there were remarks made that I have long wanted to make myself. The time is not yet right for it to go further.

"One of you made a statement this afternoon about 'living a goldfish life' -that we can look upon you at any time. This you will find true on any plane of consciousness. The higher can always look upon the lower; and the lower can look upon
the higher when it has learned how. So, the entire universe is a goldfish bowl. Consciousness knows no doors. Does that, Dr. Layne, explain anything?"

"Yes -- we recognize that."

"What is there that anyone in the body can do that those who have gone on do not remember that they did?"

"Is there no privacy on any plane?" asked Meade.

"There is always privacy of a kind -- but what is there to be private about?"

"Cannot you protect yourself from surveillance?" asked Meade.

"I can to a certain extent, but there are Entities to whom all is an open book. But what difference does it make what anyone thinks of you, because whatever they think, they know is true of themselves. We have often said that a man never meets a stranger; he meets himself when he meets another man. In the Bible it is said that God marks even the fall of a sparrow. So there is no place to hide; but why should you wish to hide?"

"I was thinking of those who might be merely curious," answered Meade.

"I do not think you need to worry about that. Anyone who is interested in physical living to any extent cannot spend time in thinking of anything else but his own life; and the others are so glad they are out of it that they are not apt to be spending much time in it. Now, unless there are some more questions, I will leave, so as not to draw unnecessarily on the boy's energy." Control withdraws.

TRANCE LECTURE OF JULY 9, 1949

PRESENT: Gina Cerminara, Mrs. Nan Shaw, Mr. and Mrs. Simpson, Dr. A. Fgerton, Mrs. Smith, Mr. Logan, Mrs. Ruth Tanner, Felix J. Frazer, F. Lewis, Harriet Foster, Irene Probert and other guests. Mark Probert, medium.

CONTROL: YADA DI SHI'ITE (first speaking in his native tongue - the ancient YU language -- then in English):

"Good afternoon. It is a great pleasure for me to be here this afternoon. We of the 'Inner Circle' enjoyed so very much the gathering we had here last night. Now I want to say this, as I also remarked last night: let us gather together in reason, not emotion. Let us reason among ourselves. We, on this side, do not claim to know all. The one who has attained all knowledge has attained the Absolute -- and what has attained the Absolute does not exist.

"May I for a time talk about time and space, or time-space -- which we prefer to call consciousness? This which you call 'space' out here has no existence apart from consciousness. For too long man has been taught that he is just a little material being who knows nothing and is under the direction of either God or the devil, and that God and the devil fight among themselves to see who shall be the top-man, as you say. When man becomes weak and commits what you call a sin, that is the devil at work; when he does good, that is God. In other words, he is possessed by either God or the Devil. If that is what you wish to believe, that is the right thing for you. But I do not think you do.

"Man did not just come into being in this physical world; he has always existed, but has come into the physical world by externalizing his consciousness. Today you use the opposite practice of going into the inner through meditation, and entering the subjective consciousness. You wonder from whence you came and where you are going and what are you doing here. Now, I cannot tell you; I can only give you my opinion. If it pleases you, you will accept it; if not, you will reject it -- and that is good too. How else could it be?

"Man has made many experiments in trying to live in the physical-chemical world. It is his construction to begin with. Only the last experiment proved successful. Successful in what? That which was necessary for his progress -- evolution. Only through evolution could he learn, could he grow. Man is on the Earth for but one reason -- and not only on Earth, but on every plane of consciousness for that one reason: to learn new things. You may ask 'What is the ultimate of life? To cease to exist?' You cannot do that. Is Nirvana an end to existence? Man can never and shall never attain all wisdom; he shall ever be on the road. Now, there are individuals who shall attain great wisdom and, through one method or another, hand it back down to those coming up.

"In your many, many years, in your investigation of what you call psychic phenomena, what have you learned? What have you arrived at? From my observation, I would say you have not gone very far. And why? Not because you have not been able to acquire the true knowledge -- you have literally tons of such -- but because there are certain types of minds that say, 'Uh-uh, I am not believing you; no matter what you show me, I will not believe, because I want more proof.' Where would your physical sciences get in that sort-of thing? You have not proof of anything but action, of motion. What causes it to move, you do not know. Your scientists are jubilant be-

cause they have found out what holds matter together; now they are trying to find out what holds together the matter that holds together the matter.

"We do not jump into knowledge. For that matter, what is the meaning of the word 'knowledge' and the word 'jump'? How are you going to jump? When you consider the nature of matter and space-time, there is no way to move.

"I wonder if you will give me an argument -- even become insulting, if you wish. I want you to speak as you ordinarily would. I am not a great being; I am only a state of consciousness. I cannot give you proof of my existence, and you cannot give me proof of yours. The moment we cease to act, we cease to exist. Now I would like to hear from you."

"I would like to know if the Theosophical Society's idea of the Group Soul for animals is correct?" asked Gina Cerminara.

"All things are struggling, struggling for individuality. Why? Because back of that struggling is fear, the fear of becoming the unknown quantity, nothing. This fear lies even in the atom. That is the essence of what pushes it into action to become something. The Group Soul -- Now, I do not know what your conception of it is. I wonder if any of you could paint an adequate picture of a group soul?"

"I think of it as like a rain-cloud, with the separate rain-drops in it," said Gina.

"That is good, but does it paint an adequate picture to you? Each of you will think of it in an individual way. In my opinion, lady, I would say no. Everything animate or inanimate has the natural tendency to be itself. It is not under the domination of an over-soul; no over-soul dominates anything. You may ask, then wherein lies the oneness of life? H-m-m - oneness -- there is a oneness, but it is found in action, not in something of itself. It is not a homogeneous something -- no more than is this God we talk about an individual being."

"Would it be better to speak of God as the Creative Force of the universe?"

"Yes, I would say so -- the Dominant Desire. As I mentioned last night, it was desire that brought the worlds into being. You cannot kill desire; you can suppress your desires and create neuroses by trying to crush out your desires. You create pictures and use the driving power of desire to bring them into your world."

"Can you tell us about the man Jesus, the Christ; where is he now?" asked Mr. Logan.

"The man Jesus, the Christian Christ! What of Krishna? What of Christos?
'Christ' is a state of consciousness. Jesus, like all the other great Teachers, was the physical man. These great Teachers who had attained the Christ Consciousness go on and have gone on to their own particular states of mind. They cannot be called back; they have gone beyond the realm of physical-chemical living. Not because they are superior and have become Gods, but only because they have attained that state of wisdom, that particular state of consciousness. None of these great Masters asked to be worshipped. Do you suppose for a moment that if the Great Christ -- in this instance the man Jesus -- do you suppose that if he had permitted himself to be hung upon a cross that he would have been a true holder of wisdom? Do you not think that this crucifixion was a rite, a Brotherhood initiation? What could the Great Teacher

have gained by allowing his body to be so misused - except pity? Was he asking for pity? Was he crying out, 'Oh, poor me! See what I am doing for you!' No -- He knew, like all the great Masters -- how to withdraw from the physical body."

"I would like to ask about it from a different viewpoint. If you skim off all the cream, what is there left of milk? If all the great Masters are skimmed off, what is there of help for the rest of us?" asked Felix Frazer.

"From my viewpoint, no race of men is without an Avatar, a Great Teacher. There is always one to take the place of the one who has gone on -- one suited to that particular place and people. Nature, or The Great Mind does not leave man without aid. In all races of men there is the Christ Consciousness; you cannot 'skim it off', as you say. There may be demoralizing conduct among the people, such as the making of wars; but -- as I also said last night -- war is not entirely a curse to man; in many ways it is a great blessing, because it brings about change, a stirring-up and a mixing up of the peoples of different countries. All life, in a way is irritation; the moment you cease to be irritated, you cease to live."

"Are you irritated where you are?"

"Yes, indeed -- else why would I be coming back here and trying to speak through this boy?"

"Are there schools where you are?" asked Mr. Logan.

"Yes, indeed -- great schools, great Teachers, some less great -- great books and music. All life is thought. Whose thought? The individual's thought. That which you desire, you produce. That is exactly what you do in your normal sleep."

"Will you incarnate on Earth again?"

"Maybe so."

"Where did you live in former incarnations?"

"In many countries -- in China, in the Basque country, in what is called now Cathay."

"Would you remember the dates, or could you give us some names of famous people who lived at the same time?"

"I could with a little time to consider -- just as you would need. When you are asked about incidents or people you knew many years ago in this one life, you might find it hard to remember at the moment... If you do not understand life, it all looks like chaos. You have today a great 200-inch telescope, so that you see an inch further than before; isn't that exciting?

"You ask how I get around -- whether by walking? Yes, if I wish -- or just whoosh! But so do you -- for though your physical-chemical body is confined by your laws, your mind is not. But you condition your mind by these physical laws. Actually, you can say 'China' and be there; or just across the street."

"Are there no new souls; are we all just evolving?" asked a guest.

"Now, if you mean that as something eternal, I would agree with you. But in its essence it is a devastating thought -- because man first -- though perhaps I should not say first -- man came out of the etheric world -- not the High Etheric, but the Low. That is the nearest to your physical-chemical world. Cut of the lower etheric comes all matter."

"There is of course life and individuality in animals; do they evolve into men?"

"No -- each one is his own place. An animal is not unhappy over being an animal -- although sometimes it seems a man objects to being a man. The only reason for that is that a man sometimes allows himself to become bored and is looking for something different in existence. He will become that different thing, truly -- but can I prove that to you? Today you live in what is supposed to be a strictly scientific world - how are you going to offer proof to your scientific world of these things? It will be accepted by those minds that wish to accept it, and no more. Now, I will step out and see if someone else will come whom you can tangle up." Control Withdraws.

CONTROL: PROFESSOR LUNTZ: "Good afternoon, my friends. I am happy to be here with you this afternoon. There seems to have been quite a discussion going on concerning our identities, and why certain ones seem sometimes unable to answer your questions and at other times are so fluent. You wonder why? A little while ago this afternoon, the boy invited you to 'go ahead and tear up these entities' -- so to speak; but he does not know what a position he is thereby putting himself in. We have great love and affection for him, but what he has said has presented a psychological block that very nearly prevented my coming through -- because he does not know what is going on. When we use a brain and body that does not belong to us, we are working in a field little known to science. We may not always be able to answer a question, even though we know the answer. So we have no choice but to back out.

"These voices from the unseen, from my side of life -- why is it that they can remember some very outstanding things and at another time forget the big ones and only remember the little things? Much of it is due to the brain of the medium, though we do not wish to set the burden of responsibility on our instrument's shoulders -- because we are equally to blame, in a way. For every word spoken there is a change in the chemistry of his brain, and if there is a psychological block set up in his brain, it may prevent our coming through. You were speaking a few minutes ago about hypnosis -- you have seen what can happen; the suggestion that a person is to be put through a test immediately sets up a psychological block. I said last night that man came into the world in a state of hypnosis -- Mr. Frazer, you were here -- do you disagree?"

"No -- but I would like to ask a question regarding this question of expression: since the medium seems to have no difficulty in speaking an ancient foreign tongue, why cannot he speak with equal ease in what we might call a mathematical language, a scientific language, etc." asked Felix Frazer.

"His inability to do that comes largely from fear, fear in the mind of the sensitive that he will not be able to do it. If the suggestion is given that the medium speaks in a foreign language, even though you may not believe it, sooner or later he will be able to speak in that foreign language. Also, it is not always a discarnate person speaking. Often, too, the mind of the medium may be able to put itself into

certain state where it can work out difficult metaphysical problems, etc., at a moment's notice. It is often so with geniuses, who may not be able to write their own names well or discuss any other topic but the one -- he is a genius ir that one respect only."

"I have had the experience of talking through a medium on difficult mathematical problems which the medium knew nothing about, so I am not skeptical; I just wanted to know why sometimes questions cannot be answered," said Felix.

"Sometimes the visiting entity is not capable of answering the question at that particular time; he may be able to do so later. The mind is a peculiar instrument. Now here I am, speaking through this boy; sometimes I can answer; sometimes not -- how can I explain that any more than I can explain why you cannot ever come to the end of anything?"

"According to modern theories which are well substantiated by empirical observations, neither matter nor energy, so-called, can be subdivided ad infinitum. When a certain or given substance is sufficiently divided, or 'cut up', the molecule of which it is composed is reached. If this molecule is 'cut up', the atoms of which it is composed are revealed and the substance itself becomes transformed into other substances. Carrying the process further, if the atoms of which the molecule are composed are also subdivided, we come to still more minute items such as protons, electrons, etc., which in turn bear no resemblance to the atoms. Neither can energy be regarded as a flow of some kind which can be shut down more and more, or be made smaller and smaller. Under the quantum theory, the final 'energy package' must be reached, beyond which it cannot be subdivided or reduced," explained Felix.

"Correct me if I am wrong -- but if life works on the quantum theory, there must come a time when it is an indivisible package. Now, if that is so, how could we make matter?"

"Matter could be made of energy," suggested Felix.

"You may think, as I said last night, that I am escaping into philosophy, but I would prefer to first give up rather than do that -- though I can see that I'm going to be fighting for my life! This energy -- if we are going to say matter springs out of energy, then I must know whence energy comes?"

"All we observe is that energy appears to us to be matter in motion. We do not know which comes first, the egg or the hen," said Felix.

"I would say the egg came first, based on my theory that all is mind. Then you would ask me what is mind, and I might say it is force; it is the force behind energy."

"What Stromberg and DeNuouy call the 'genii', the 'field', the 'soul of the universe.' What is meant, in general, is that the oak tree is not implicit in physical composition of the acorn; the butterfly is not observably contained in the chrysalis; the chicken in the egg. 'Something else' must be added: That 'something else' you call 'consciousness;' they call it by the above names," remarked Felix.

"We have consistently maintained that all is mind."

"What area of the spectrum could I modulate in order to communicate with you?" inquired Felix.

"I shall not sidestep that; I may use the language of the Boy. I shall proceed with a question: Can thought be measured?"

"Its effects can be observed and measured."

"I have, then, a good field of escape, haven't I? But I shall endeavor not to take it -- not yet. I want to say, though, that you are working in an entirely different dimension than the kind of matter you have on the physical plane."

"I must reach into that plane? How?" asked Felix.

"That is the question I will work my brain into a frazzle to answer. Did you ever see, have you ever sat in with any of the great figures of the East? Those who have produced matter by force of mind?"

"I knew Abdul Baha, but I did not see him produce any physical phenomena."

"Possibly he could, but, on the other hand, if he has attained that wise high state of consciousness he would not exhibit his abilities, because he would consider it vanity to do so. But matter can be so divided and pushed out of the range of any of your instruments; and to bring it back into your physical realm it must be brought back by a mind."

"We psychic researchers are almost stymied for lack of proper mediums. That is why I am so anxious to perfect this mechanism," said Felix.

"We of the 'Inner Circle' pray and hope that we can hold our intelligence long enough and strong enough in our field of thought to ..."

"I would like to ask a question about prayer: who answers our prayers?" asked a guest.

"A wish is a prayer. A trite statement, but nevertheless true. The fact that you voice the wish by words or by the use of mantrams and certain motions of the hand does not make it any more of a prayer, but only builds it up and makes it stronger. You are praying to yourself, mentally conditioning yourself."

"You mean, to the High Self?"

"You know, all of us have prejudices against certain things, and there is a certain amount of evasiveness in all of us; but it seems to me that such expressions are much overworked -- the High Self, the subconscious, the Oversoul, and so on. May I say that I disagree with it, and it would be a great deal easier on your mind -- at least on mine -- just to say the consciousness. Neither above or below. You are praying to the consciousness. You say a wish, a prayer, a mantram -- you are merely opening up your consciousness."

"Is it not true that when you pray your mind goes out to meet another mind that may be praying on the same subject, and the two meet?" inquired Mrs. Shaw.

"Mind does not go out, madam; mind does not move. Mind just is; it exists in what you call time and space. All you do when you pray is open the consciousness of yourself in connection with the physical self. You bring two forces together. Each one of them is quite unaware of the existence of the other until you desire something. Then they start working together. That is why we say God knows nothing of man's foolishness, his wars and hatefulness -- because God, Mind, known nothing of the physical until it is brought in contact by the physical, the 'low self' calling out to the High Self, the Atman."

"Have you an emotional body?" asked Mr. Logan.

"Didn't you hear me storming a little while ago?

"Will you tell us something about your former life?"

"Well, I was born in the year 1812, and I was a professor of theology for many years, but I wonder if I shall be able to answer many questions concerning my past experiences. If not, I suppose I shall be considered more or less of a pretender. That, I think, is not right. Even you forget incidents in your present life.

"To go back to the subject of hypnosis -- in hypnosis all you really do is change the person's state of awareness to something else -- and as mind constructed the body under hypnotic command in the first place, it can reconstruct it and make it well. It can work on the etheric whirls and restore its health."

"I should like to ask a question about cremation -- does it make a difference?" asked Gina.

"None whatsoever. What happens after giving up the physical body makes no difference at all. Of course, the attitude of the discarnate person matters; he might even feel some degree of suffering if he was afraid of fire. Though this is not always true. When an accident occurs before you and the person is terribly burned, you are only seeing the state of mind of that individual when the accident occurred."

"Does suicide bring a special suffering?"

"Only if one has a guilt complex."

"So many esotericists seem to teach that the suicide finds himself in a pitiful plight. I remember Judge Hatch says in his 'Letters of a Living Dead Man' that if the man who takes his own life knew what awaited him, he would certainly prefer to stay and face the situation, no matter how terrible, on earth," remarked Harriet Foster.

"That is true if he has a guilt complex about his act."

"What do you mean exactly by saying we are born hypnotized?" asked a guest.

"The brain consciousness is hypnotized. The mind consciousness that is working in the brain is 'in neutral' -- not aware of itself. The mind becomes aware of its vehicles only when action takes place."

"How long after death should the body be left intact?" asked Felix.

"I should say always at least three days. For one thing, it allows the energies of the body to evaporate into the air where they belong -- but the soul, or mind, of the individual is quite free; there are not ties to it; the only ties are what it believes, what it is consciously aware of."

"Then there is such a thing as earthbound souls?" asked Mr. Logan.

"There is indeed, but of course that is not a permanent thing. All will eventually get free of it. No man or woman is so guilty as to be held in eternal suffering. What kind of a God would be so atrocious as to condemn a soul to that?"

"What is the state of married people on the other side -- do they go on in the feeling of man and wife; and lovers -- does their love continue?" asked a guest.

"If you had asked the last question first, it would have been better. Marriages, unfortunately, are not all made in heaven. Love is. If two really feel the terrific force of attraction for one another, they will continue on in that way, whether it is on the physical plane or the many, many astral planes."

"What about a triangle situation? Suppose one of them has been attracted to two?" asked Mr. Logan.

"No -- in the first place, it cannot happen that it takes place twice. The 'Grande Passion' is not love -- the French to the contrary. There are certain physical conditions that take place in one body when it is attracted by another, but it is not only a wonderful physical thing but a wonderful mental, or spiritual, one; and, if true, need never have a physical culmination."

"Does the same love carry through many incarnations?" asked Gina.

"Yes, indeed. In this boy's circle there is such a condition at the present time. It is a memory of the time when those two were one."

"Will we all eventually return to that androgynous state?" asked Harriet.

"I do not like to make a flat out-and-out statement; I only know that desire is life, and that out of desire came life.

"Now, if you will excuse me, I will go. We do not like to draw too much on the boy's energy. Good afternoon to you all!" Control Withdraws.

TRANCE LECTURE OF JULY 10, 1949

PRESENT: Mrs. F. A. Miller, Mr. and Mrs. E. Rimmer, C. Florea, Mr. Newcomb, Miss Stalcup, Louis Palfy, Dr. G. H. Cruikshank, Harriet Foster, Irene Probert. Wark Probert, medium.

CONTROL: YADA DI SHI'ITE (first reciting a mantram in his own language, E-AH-YA-KA-TA, etc., then speaking in English):

"It is calling on the God, KA -- known to the Egyptians as RA -- to clear the aura of this gentleman (indicating one of the sitters). For many years, sir, you believed in nothing at all, but you liked flowers, did you not? Now, if you take a flower and look into the face of that flower, there you find God. So, no matter what you look at, there is God. So there is no such thing really as a heathen; nor a disbeliever. If one says, 'I am a disbeliever in God,' I ask them, 'Who is God?' I am sure always they cannot tell me, so they are disbelieving in something they know nothing about. Now, from the step of unbelieving -- or, as I would say, of not knowing -- I should say you have taken a large step in the other direction, though still not quite sure of what you are doing. So, you opened the psychic door; and there are extremely evil influences that at all times will try to stop you from your understanding and your gaining of the wisdom of life -- to keep you from knowing your true Self. They will use every effort at their command to do so. But, if you stand your ground and know within your heart that you are the leader, the head of yourself, what you Americans call 'the boss' -- these forces will be driven out and away.

"If, when you are being so attacked by these forces, you will say, 'Before Christ I command you -- out!' you will soon be rid of this condition. Vocally express yourself with anger, 'Before Christ, out!' you will be freed. I want to tell you, my friends, in this day and age in which you live, your scientific attitude is too smug, it is pretentious of knowing all, of seeking and belittling what they call 'superstition of the dark ages'. Black magic, psychic attacks -- no, they say, 'he has not been eating properly; he has been drinking too much', etc. Everything but the right answer. No matter how foolish these other things may be, they still use them as a defence for their stupidity.

"Truly, if you believe in the good activity that prayer brings about -- and by 'prayer' I mean even a wish -- then you must realize that there is also that opposite force that can come in and bring you unhappiness. So, I think it well that when we pray, we pray scientifically, sincerely, and with a deep desire for that which we want. The Western mind has become so set in its foolishment that when you pray you have an odd feeling as if you were doing something foolish, something you should be ashamed to be found doing. Man is in a physical plane, true -- but he is also spiritual; and these two work together perfectly. If you put the emphasis on the physical, however, you have unbalance, and chaos will result.

"Later, my good friend, I shall endeavor to express some thoughts on your difficulty in writing to the boy, if you wish it. I wish above all things to aid you, and all of you who have difficulties; that is the one purpose of the members of the 'Inner Circle' -- and it should be yours: To be of service to your fellowman. Do not ask what he believes; that is of no importance to you. If you follow this purpose you will find that your everyday activities and desires and thoughts will be beautiful, wonderful, your life thrilling and joyful.

"But when any of you enter the metaphysical work you must protect yourself. For a long time we could not get this boy to use the measures of protection, and so he suffered badly. But now he is using them and is amazed at the results. You do not have to delve back into past lives and times for the ones to use; those of this day are the correct ones for you. You should seal your aura after attending any spiritistic meeting, because there are always evil forces who are there to stop education, to stop progress, and stop all good teaching. When you go to the silence of your own home, you should raise your hands before you and, sweeping them around to the back, say: 'O Christ, seal my aura; protect me!' E-KA-E-NA-DA. 'It is done!' Do not be afraid to talk to yourself; who else could you better talk to?

(To Adelaide M.): "I hope you will listen to this that I have said and take it to heart. Your coming here will not be detrimental, as your friend thinks, but you will learn."

"Tell us about obsession by evil spirits," said Louis Palfy.

"We of the 'Inner Circle' have said many times that in reality, apart from the mind of man, there is no evil -- no such thing as good-and-evil. But thinking produces these thought-forms, and at times stirs up those entities who have passed over to the low astral. We have to think good thoughts, thoughts that are good for us. And I tell you, friends, that prayer is one of the most dynamic forces you can use to better your life. You all know, I am sure, that we do not uphold all the teachings of your modern day teachers. Nevertheless, they are good for those who find them useful; until they can depend upon themselves they shall always find a crutch to lean upon. There are many kinds of crutches and no one should take away his neighbor's crutch until he has a better one to put in its place; and how can he know his is better?

"The evil, as well as the good that comes to us we make ourselves. In the subjective world the forces that the physical-chemical body is in contact with are of all sorts -- and these forces can backfire on the physical-chemical body and cause all sorts of things."

"How shall we pray? What is prayer?" asked Mrs. Miller.

"Prayer is what is used by the physical-chemical man to make contact with his High Self, the subjective mind, to stir it into action in the direction you wish. You are not calling to some distant God who exists in some nebulous heavenly paradise; you are calling to the High Self. That High Self knows all there is to know, but you mustawaken it to the chemical body and its needs. You are centering your conscious awareness upon that which you so desire -- that is prayer. And do not for a moment think that IT is less than the God your Christian churches teach about; IT is more; IT is superior in every respect because IT is the ALL, the whole of life. Now I shall ask you to excuse me." Control Withdraws.

CONTROL: LAO-TSE:

"How do you do? I have not been here lately; I have had much to do on my side."

"We are always delighted to have you come; it is a great honor," said Harriet.

"It is an honor to me to be welcomed here."

"We feel that you belong here," said Irene.

"All things belong to all else. Now, I have come this afternoon to stress one thing: Man is born of love -- LOVE -- TAO."

"Has that any relation to the Greek TAU?" asked Harriet.

"Now she's going Greek with the Chinese! That is good! Your friend, Meade Layne, wants to know if some Latin or Hebrew mantrams will do better work than others; a mantram is a prayer, so whatever language is most appealing to you, that is the one to use. Each and every occult school seems to think that its particular language has certain advantages -- none is better than the other -- but the one that is most pleasing is the one for you.

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